site, motion, or rest; and finding also, by experience, that these were continually generated and corrupted, as likewise that life, sense, and understanding were produced in the bodies of such animals, where it had not been before, and agaia extinguished at the death or corruption of them, Concluded, that the souls of all animals, jas well as those other qualities and forms of bodies, were generated out of the matter, and corrupted agaia into it; and, consequently, that every thing that is in the whole world, besides the substance of Blatter, was made or generated, and might be again corrupted.

Of this Atheistic doctrine, Aristotle L.S. c.i.p. speaks elsewhere, as in his bpok ***De*** oper.[tom u]

Uffi yap rwzg ot *fyaolv, ov6sv* ayeiwrov raJv *irpayfJiaTtov,* aXXa *iravra yiyvtffOaC* /LiaXterra *fisv* pt rov *H<rtoSov, cira Ss /cat rdtv* aXXcuv, ot Trpcurot *$v*-ovrec" oi' Se, ra JUEV aXXa Travra *yivzcrQai rz* ^acrt, *Kai* joetv, *uvai* §€ *irayiwc; ovOiv.* €v 8s *ri* juovov •UTTOjacveiv, *&£, QV TCLVTCL TTGLVTCL* /x£Taor^^juart^£€r0at Tre^u/cev" There are some who affirm, that nothing is iugenerable, but that all things are made; as Hesiod especially, and also among the rest they *who* first physdolo-gized, whose meaning was, that all other things are made (or generated) and did flow, none of them having any stability; only that there was one thing (namely, matter) which always remained, out of which all those other things were transformed and metamorphosed.—Though, as t0 He-si od, Aristotle afterwards speaks differently. So lifeewise in his Physics, after he had declared, tbnit some of the ancients made air, sinne water, and some other matter, the principle of «j,..vc.i. all things; he adds, *rouro *KCU* rotrauW P-[463]-****<